

THE BAGPIPE

OFFICIAL ORGAN OF
ANCIENT & ACCEPTED
SCOTTISH RITE
VALLEY
OF NEW BERN



VOL. 18

AUGUST-SEPTEMBER, 1974

NO. 5



C. Neil Vester, 33^c

Newly Elected Commander, New Bern Council of Kadosh No. 4

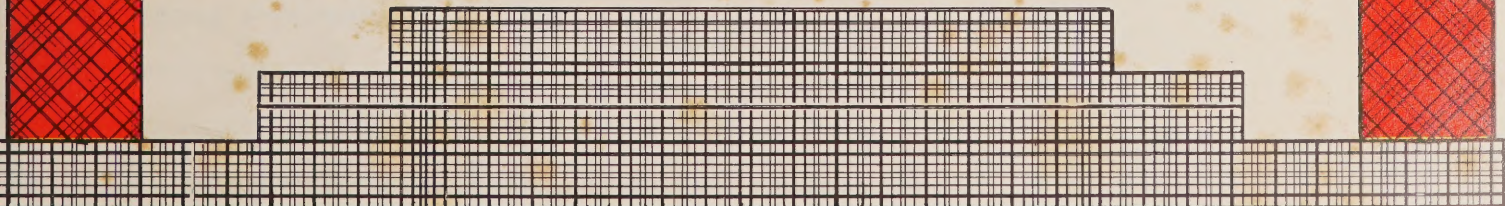


REGULAR MEETING

NEW BERN LODGE OF PERFECTION NO. 6

Monday Night, September 9, 1974 - 8:00 P.M.

— Refreshments —



THE BAGPIPE

516 Hancock St., New Bern, N. C.

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NEW BERN, N. C. 28560

ROBERT L. PUGH *Editor*
FLORIE G. DILL *Ass't. Editor*

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Vol. 18 No. 5
New Bern, N. C. Aug.-Sept., 1974

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

Venerable Master	M. D. Opphile
Senior Warden	Oscar Aldridge
Junior Warden	E. W. Paul, Jr.
Orator	Reynold S. Davenport
Prelate	Johnny R. West
Almoner	W. C. Chadwick
Treasurer	Clifford W. Heath
Secretary	Robert L. Pugh
Master of Ceremonies	Guy Langston
Expert	Jesse C. Vail
Ass't. Expert	C. W. Guptill
Capt. of the Host	Chas. F. Dickinson, Sr.
Tiler	S. E. Pittman
Trustee	S. Frank Noble, Jr.

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Senior Warden	M. D. Opphile
Junior Warden	J. W. Brewer
Orator	Oscar Aldridge
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Treasurer	Clifford W. Heath
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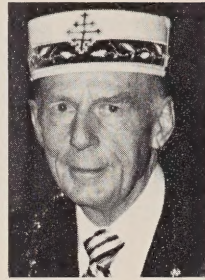
Commander	C. Neil Vester
1st Lt. Commander	J. R. Chadwick
2nd Lt. Commander	Charles T. Midyette, Jr.
Chancellor	Reynold S. Davenport
Orator	S. Frank Noble, Jr.
Almoner	W. C. Chadwick
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Bearer of Beausant	Oscar J. Aldridge
Bearer of White Standard	Johnny R. West
Bearer of Black Standard	George E. Roberts
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Almoner	W. C. Chadwick
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33°

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KNECHT, JR., 33°,
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General, James G.
JOHNSTON, 33°, is
Sovereign Grand In-
spector General in
N. C., and ROBERT
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retary of the Scottish
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THE BAGPIPE



SECRETARY'S PAGE

The warm summer months have now come to an end and we are making our plans for the forthcoming Fall Reunion which will be held in New Bern on November 12, 13 and 14. Ordinarily, we would say that we must forget the vacation days of summer and unite our energies in approaching the Fall season of Masonic activities, but we are happy to report that a few of our Scottish Rite areas continued their activities during the summer in an increased manner.

The forthcoming Reunion has been appropriately designated as "The 1774 Reunion", utilizing this theme which marks the kick-off date for Masonic celebrations in North Carolina for the '76 observances. The Grand Lodge of North Carolina agreed a few years ago to initiate its observances connected with the '76 celebrations in August of 1974. An Emergent Communication of the Grand Lodge will be held in New Bern August 19, 1974 to inaugurate the celebration in New Bern commemorating the 200th anniversary of the Provincial Congress. By the time you receive this, the New Bern celebration will have become history, but the Masons of the New Bern area are presenting a play as an expression of their appreciation of current efforts to preserve the wonderful heritage handed down from that period. It is anticipated that Masonic lodges throughout North Carolina will be participating in patriotic celebrations of one kind or another. Masons played a tremendous role in formulating our early government and today we must continue to express our appreciation of all that was done by these Masonic stalwarts.

Thus, since 1774 marks the beginning of Masonic observances in North Carolina, and, since the event being commemorated was actually the initial spark of the Revolution - the first Provincial Congress - Scottish Rite Masons feel that designating our Fall Reunion, "The 1774 Reunion", is especially appropriate and we hope to fall in line with that theme.

Scottish Rite Clubs will now begin their activities for November and it is hoped that their efforts will be successful in producing a large number of candidates for the Reunion. Blue Lodges have been especially active and have raised a large number of Master Masons. It now becomes a matter of contacting those newly raised Brethren and enlisting their interests in hearing more of the philosophy of Masonry by taking the degrees of Scottish Rite. We have many of these names and we will be supplying them to our Scottish Rite Clubs from time to time.

Incidentally, you will be interested in knowing that we already have a number of petitions on hand and all indications now are pointing to the fact that this will be the biggest Reunion we have ever held. In the meantime, don't forget our first business meeting, Monday night, September 9th at 8:00 o'clock in your Temple in New Bern.

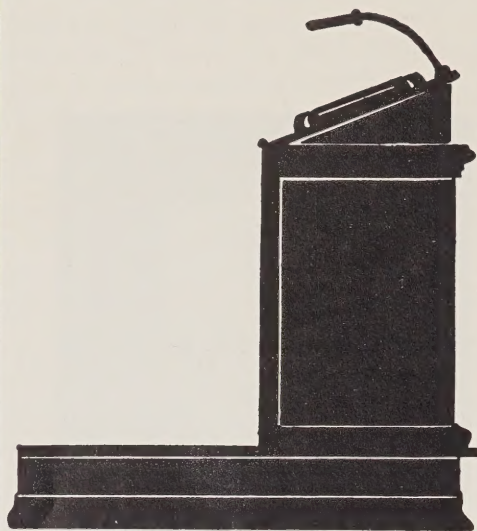


R. L. PUGH, 33°

Sincerely,

R. L. Pugh

Secretary
Robert L. Pugh, 33°



From The Classroom

BY EDWARD P. BLAIR, 33° CLASS LECTURER



When Does A Man Become A Scottish Rite Mason?

The question of when a man really becomes a Scottish Rite Mason is an argumentative one. There are many who believe that the moment the 4th Degree is over, or the 14th Degree, or the 18th Degree, or the 32nd Degree, that we are indeed a Scottish Rite Mason. There is a fallacy here, for we must surely know the measure of a Scottish Rite Mason in the real sense of the word does not depend upon the number of Degrees he has received; even though he might receive the One-Hundredth Degree. Far too many Scottish Rite Masons feel that the citations and honors that they have received, spells the final verdict; this is untrue. In fact, it is possible for one to be a Scottish Rite Mason at heart and in his dealings with his fellowmen, and yet he may never have applied or even asked about the higher degrees.

The principles and the levels of Scottish Masonry are not the exclusive property of those who pay their dues more promptly than others or who have received more honors than others or have attended more meetings than others. The pioneers and founders of our glorious movement practiced and lived its moral lessons long before the movement came

into being. The most important fact is whether or not a person actually lives his Scottish Masonry; here is where it really counts.

Scottish Masonry is the champion of the true independence of man, tolerance for his personal, religious, and political opinions, the right to worship God in his own individual manner, and to contribute to the relief of distressed Brethren and their families in their own way. No human being attains the peak in Scottish Rite even though he works at it constantly among his fellows.

It has been said that a man is just as much a Mason when he has received the first three degrees as he will ever be. This too is a gross misrepresentation of the fact; it is true that he can be a member in every legal sense of the word, but he still has not reached perfection, and received all there is to get. Masonry cannot be so confined in any man.

I can recall years ago in my High School days at graduation the person in front of me on receiving his diploma whispered "Educated by golly." I have seen many times the utter falseness of this statement. Knowledge and wisdom are limited only by the capacity of the individual to receive and to assimilate instruction. In like manner a man may be; indeed, he can be a better Scottish Rite Mason by continuing his search for more

Light in Masonry each day of his life.

I am a 33rd Degree Mason, and I thank God and my fellows for the Honor. Some might say that I have reached the top, but I say to you, My Brethren, I am just now beginning to discover what it is all about. I know full well that I am yet an "Entered Apprentice" in many respects. I know and I am sure there is a lot of living that has to be done. I only hope that I can live among my fellowmen, as one worthy to receive that which I have already received, for I know the top is a long way off for me.

To me, this is one of the biggest reasons why an individual should center his attention upon himself and his own improvement by seeking the higher degree in Masonry. For in this Movement, as in Life, there is a lot of growing and a lot of achieving for all of us.

Thus a man really becomes a true Scottish Rite Mason; not by a dues card, honors, citations or any number of degrees but by a Life that matches the Creed and that corresponds with the Obligations received at our Sacred Altar; —To this end, let us set our sights.

TO ALL SCOTTISH RITE MEMBERS WHO DO NOT HAVE A 1974 DUES CARD:

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she do with it all?"

"I don't know," said our friend, "I never give her any."

* * * * *

A girl who says she'll go through anything for a man usually has his bank account in mind.

* * * * *

Speaking in Jest: His last will and testament completed, the old man in the oxygen tent fondly told his son that all his wealth, stocks, bonds, bank account and real estate would be his after the end finally came.

"Dad, Dad," whispered the weeping son, his voice emotion-choked, "I can't tell you how grateful I am - how unworthy I am. Is there - is there anything I can do for you? Anything at all?"

"Well, Son," came the feeble reply, "I'd appreciate it very much if you took your foot off the oxygen hose."

* * * * *

We've just been informed that the Internal Revenue Department has streamlined its tax form for next year. It goes like this:

- (A) How much did you make last year?
- (B) How much have you left?
- (C) Send B.

* * * * *

A vice-president at our bank made the sage observation that women without principle draw plenty of interest.

* * * * *

The room was small, misty and dim with pungent incense as the wrinkled gypsy woman looked up from her crystal at the gentleman seated before her. "I will answer any two questions you ask me," said the gypsy, "for fifty dollars."

"Isn't that price rather high?" asked the man.

"Yes, it is," said the gypsy. "Now what is your second question?"

* * * * *

In the presence of a client he wished to impress, a high-powered executive flipped on his intercom switch and barked to his secretary: "Miss, Jones, get my broker!"

The visitor was duly impressed, until the secretary's voice floated back into the room, loud and clear: "Yes, sir, stock or pawn?"

* * * * *

Speaking From His Book: Seest thou a man wise in his own conceit? there is more hope of a fool than of him. Proverbs 26:12

THE BOOK OF FRIENDSHIP
Not wealth or honor do I ask
As youth grows into age,
But that my name be writ upon
The book of friendship's page.
If only I may know the joy,
When near Life's journey's end,
Of clasping hands with those I love
As friends doth welcome friend;
If only I have learned to love,
When on Death's face I look;
If only I may see my name,
Inscribed in Friendship's Book!

Unknown

* * * * *

Speaking in Quotes: "We judge ourselves by what we feel capable of doing; others judge us by what we have done."
—Henry W. Longfellow

* * * * *

"Thought is the seed of action."—Emerson

* * * * *

"It is usual to associate age with years only because so many men and women somewhere along what is called middle age stop trying."—Henry Ford

* * * * *

"There is nothing wrong with America that the faith, love of freedom, intelligence, and energy of her citizens cannot cure."—Dwight D. Eisenhower

* * * * *

"Our greatness is built upon our freedom - is moral, not material. We have a great ardor for gain; but we have a deep passion for the rights of man."—Woodrow Wilson

* * * * *

"Every great man nowadays has his disciples, and it's always Judas who

writes the biography."—Oscar Wilde

* * * * *

"Little boats should keep near shore."
—Franklin

* * * * *

Speaking With the Ladies: "For twenty long and wonderful years," mused the gentleman at the bar, "my wife and I were deliriously happy."

"Then what happened?" asked the bartender.

"We met."

* * * * *

Behind every successful man stands a surprised wife.

* * * * *

"That man made love to me, Judge," said the plaintiff in the breach of promise suit. "He promised to marry me, and then he married another woman. He broke my heart and I want ten thousand dollars."

She got it.

The next case was a damage suit brought by a woman who had been run over by an automobile and had three ribs broken. She was awarded three hundred dollars.

Moral: Don't break their hearts, kick 'em in the ribs.

* * * * *

Man's greatest labor-saving device is the love of a rich woman.

* * * * *

"My Wife is always asking for money," complained a friend of ours. "Last week she wanted two hundred dollars. The day before yesterday she asked me for a hundred and twenty-five dollars. This morning she wanted a hundred and fifty."

"That's crazy," we said. "What does

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"1774"

"1774", a three act play, presented by Masons of the New Bern area, depicting the events leading to the calling of the first Provincial Congress in New Bern on August 25, 1774. This was the first called representative assembly held in America in defiance of Royal authority and the Masonic Lodges of the New Bern area took pride in making this presentation possible as their expression of appreciation, not only for our great heritage, but especially for the efforts being made today to preserve all that heritage. The play also projected itself vividly into the future.

The majority of the members of the First Provincial Congress were Master Masons. The three delegates selected by this Congress to the Continental Congress in Philadelphia, William Hooper, Joseph Hewes and Richard Caswell, were also Master Masons, William Hooper becoming a great leader in the Revolution; Joseph Hewes becoming the first Secretary of the Navy and the man responsible for giving John Paul Jones his chance as a Naval Captain; and Richard Caswell, who became North Carolina's first Governor and the second Grand Master of the Grand Lodge of North Carolina. These were great men and we honor them in using the year of their selection - 1774 - as the name of our forthcoming Reunion. Surely their worthy qualities should inspire us to make this a tremendous Reunion in every respect and we will build our activities around that theme.

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SOMETHING ELSE

Reynold Davenport, 33°

It was a little saddening this summer to learn that two of my favorite ladies are leaving the public scene; I will miss Golda Meir and Lucille Ball.

Mrs. Meir has always seemed, to me, to epitomize those high qualities which distinguish good people, of whatever sex or race. She is courageous, intelligent, forthright, and you always get the feeling you can depend upon her. You do not have to agree with everything she says or does in order to admire her for standing resolutely and openly for that in which she believes. Surely history is going to accord her honored status.

Lucille Ball has spent the major portion of a lifetime making people laugh. She is said to be corny, but if the wholesome enjoyment she has brought to millions is corn then it is every bit as nourishing to the mental state as the other corn is to our physical wellbeing. It is likely that "Lucy" has been seen by more people and laughed at more times than any other individual.

Those two opinions will likely earn me

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Reynold S. Davenport, 33°

the designation of "a real square" in some circles, but I'm a glutton for punishment; so while on the subject of favorite ladies I must mention an episode involving my perennial favorite.

One recent morning I had a lot to do and was in a considerable hurry; it was hardly the best time for Mary Frances to

hold me up. What she wanted to do was hitch a ride with me when I went to the post office - she said if I'd drop her at the supermarket on my way that she would be ready and waiting at the entrance when I came back by. I was skeptical, to say the least, but how do you get

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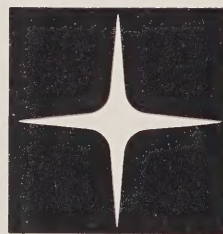
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NOVEMBER 12, 13 and 14

New Bern, North Carolina

out of something like that?

Sure enough, on my return from the post office Mary Frances was *not* waiting at the supermarket entrance. I sat in the car and went through the mail, still no Mary Frances. So I left the car and went in to look for her. I spied her, away at the back, bending over the meat counter. She had only a couple of items in her cart, it looked a whole lot like she'd been dawdling along. Well, I walked up behind her, full of righteous indignation, and I blurted, "My gosh! You haven't even gotten started yet, have you?"

This lady - who wasn't Mary Frances - very slowly straightened herself erect and turned to face me. From the front she did not even faintly resemble Mary Frances. She gave me a real cold stare, looked me up and down. I thought some about just running. But I stood there, and I stammered and I stuttered and I must've looked and sounded sort of like a kid caught in the cookie jar. I stammered out a couple of apologies - didn't even *try* to explain - and that woman hasn't said anything yet. She just kept on standing there

looking me up and down like maybe I was a bug she was considering stepping on. Somehow I broke away and got out of there.

When I got back to the car Mary Frances was very calmly sitting there waiting for me. "Where've you been?" she said, "I though you were in a hurry."



Imperial Potentate Jack M. Streight, Q.C. of Gizeh Temple, Vancouver, B.C., greets Sudan Temple Potentate, Robert Pugh, of New Bern, North Carolina. The Imperial Sir is the 87th leader of the Shrine of North America, and the fourth Canadian to lead the international order in its 103 years. The 101st Imperial Session will be held in Toronto June 29 through July 5, 1975. Toronto was the site of the first convention outside the United States in June 1888. Two other Imperial Council Sessions have been held there.

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

TELL IT LIKE IT IS!

One of the most thought provoking books to come off the press of late is Dr. Karl Menninger's book: "What Ever Became Of Sin?" I recommend it for sober reading and have used it quite liberally in the thoughts for this article.

He spoke of the fact that one sunny day in September, 1972, a stern-faced, plainly dressed, man could be seen standing on the corner in the busy Chicago loop. As pedestrians hurried by on their way to lunch or business, he would solemnly lift his right arm, pointing to the person nearest him, intone loudly the single word "GUILTY!" The effect of this strange pantomime on the passing stranger was extra-ordinary - almost eerie! People would look at him, hesitate, and hurry on their way. One man turning to another would ask: "How did he know? Is everyone guilty? Guilty of what? Guilty before whom? Is an investigating effort being made into my private life also? Did anyone see or know about it? Is anyone likely to take notice?"

This portion of Dr. Menninger's book has been haunting me - especially since we have been going through a national traumatic experience. These questions



Rev. Clyde G. McCarver, 32°, K.C.C.H.

which he has posed must be given answer.

Throughout the ages there have been men and women who have called us to justice, mercy, love, and to the realization that there is such a thing as retribution. We have been reminded by them that,

despite prosperity and the fast pace of life, there is such a thing as retribution. Amos experienced the plumb-line. Others cried for justice to flow like the rivers, love to take the place of hate, mercy as a requirement for living nobly, and the need to walk humbly before the Lord, our God. In the course of time, their predictions have been fulfilled and the country had to suffer for its misdoings.

I have no political bias nor intention in this article. Regardless of your opinion of Watergate and its results, suddenly we have been awakened from pleasant dreams with the fearful realization that something is wrong. It is not so much that the American predicament can be blamed on specific policies or inept administrations, or even the ability to misunderstand the scope of our current discontents. There is a more fundamental reason: (as expressed by Dr. Andrew Hacket of Cornell) "We cannot bring ourselves to make the personal sacrifices required to sustain domestic order of international authority."

We are prone to look for someone else to blame. After all, "Who started the wars? We have crushed minorities? Who has made evil designs against the welfare

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of man? Is no one to be blamed for such wrongs?"

I have enjoyed of late reading Modern History from the establishment of our nation to the present. Errors and sins have occurred in each new generation. Yet, in all the laments given in each stage of our history, one missed the element of a personal responsibility. Is the individual no longer guilty of anything? Is it only because someone was stupid, autocratic, power-mad, or over-zealous? We are vividly aware that something is wrong. But, is no one answerable . . . no one responsible?

Abraham Lincoln has been called "America's most theological president".

It was he who called the nation to prayer in 1863 with the following proclamation: "It is the duty of nations as well as individuals to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with the assured hope that genuine repentance will lead to mercy and pardon."

I am advised that since 1953 no president has mentioned "sin" as a national calling for prayers. We have skirted the problem by blaming others and calling our guilt by other names. One would hardly expect a president to stand before the nation and pray "God, be merciful to us sinners!" This might well be a way back for the nation and the individual.

So, in telling it like it is, we try to relieve this consciousness - this persistent sense of guilt - in so many ways. We place the blame on others. We put the responsibility on the "other group". We seek for scape goats. We need to remind ourselves that sin is transgression of the law of God - disobedience of the divine will - moral failure. We have a very personal responsibility in this area.

My brothers of the Scottish Rite, if this is not the very lessons which we were taught at our altars, then what is it? Let the light of Masonry shine forth in this day of great need - this day of trauma - this day of recognition that something is wrong. Tell it like it is!

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Albert Pike Scottish Rite Club

The "Albert Pike Scottish Rite Club", having suspended its meetings for July and August, will meet again on the first Thursday night in September at 7:30 P.M. Place to be announced later.

We trust that each Scottish Rite Mason has used the summer vacation in a profitable as well as a recreational period, and that the Fall reunion will show the results of spreading the good news among the Blue Lodge Brethren.

The American people, troubled and apprehensive as they now are about the condition of their society, are preparing to celebrate their 200th birthday as a nation. Special festivities on a grand scale are being planned. But super-fireworks are not what the bicentennial of our inde-

pendence calls for. The year 1976 should be a year of restoration and of regeneration. It should be a year in which we try to locate ourselves in time and space, a year to knit ourselves together, to relearn the essential lessons of our past, to find out who we are, and to assess the true sources of our strength.

Most of all, we need to redevelop the capacity to trust one another and regain our self-respect.

The Apostle Paul said, "But none of these things move me, neither count I my life dear unto myself," Acts 20:24.

That's the language of a man who had decided to live or die - it made no difference to him - so long as he could be faithful to what he believed. Call it by its rightful name. It is courage - the courage of conviction. The great ones all had it. That's WHAT MADE THEM GREAT.

As the bicentennial year of our history approaches, one can't understand that

charter of freedom without having some measure of appreciation for the character of the men who signed it. They were men of courage. And that's a lesson we need to respect in America today.

The curse that has come upon us is that all to frequently in the difficult moments of decision, our leaders - great and small - become spineless. God made the world to operate according to principles of morality and virtue. Every time we "pass the buck" - fail to stand according to what we know is right, we cause the moral fiber of our land to slacken and deteriorate.

In 1776 the men of the Continental Congress realized that courage - and courage alone - could see them through the difficult decision they made as they signed the Declaration of Independence. Look at it this way; If they failed, all would be put to death. Victory for their cause, on the other hand, would mean struggling years as a new nation, with an uncertain future.

The document which they signed concluded, in part, with these words: "And for the support of this declaration . . . we mutually pledge to each other our lives, our fortunes, and our sacred honor", That took courage.

The signers walked to the table where the parchment lay and boldly penned their names - those having most to lose setting the example.

Most of the 56 men who signed the declaration (and many were Masons) paid a high price for their audacious behavior. Consider the fate of Thomas Nelson, Jr., of Virginia. Serving as a com-

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mander of the militia of his state he directed an artillery bombardment against his own mansion when he discovered that the British had ceased it for use as their headquarters. This same Nelson raised \$2,000,000 on his own security to provision the French fleet which was helping Washington. After the war, he redeemed the loans at the cost of his own fortune. He was never repaid by this country. He was placed, so it has been reported, in an unmarked grave when he died.

The Apostle Paul and his kind are dead. But the issues calling for courageous action are ever with us, Will we be as courageous as they?

Wilmer C. Chesson, Secretary

Beaufort County Scottish Rite Club

The Beaufort County Scottish Rite Club held their regular meeting Sunday, June 2nd at the Washington Masonic Lodge on West 5th Street. This was a covered-dish supper with each member bringing the dish of their choice. There were 43 members present with a variety of 28 dishes. Herman Jones and Henry Jones with their wives were the hosts.

President Harmon Davis called the meeting to order at 6 o'clock and Henry Jones gave the invocation.

Following the meal a delightful fellowship hour was enjoyed by all. Herman Jones gave a report on the Sudan Temple Shrine Ceremonial which was held in

Greenville May 31 and June 1st.

During the business meeting the secretary's and treasurer's reports were approved. Roy Edwards reported on the progress of a shelter being placed over the charcoal area. Ashley Leggett reported on the progress of the Beaufort County Shrine Club's Fish Fry which is scheduled for Friday June 21, in conjunction with Washington's Summer Festival.

President Davis called attention to the 18 absent members and asked those present to encourage their attendance at the next meeting which is scheduled for July 14 instead of the first Sunday because of the July 4th long weekend. This meeting will be a charcoal steak cook-out and will be at the Washington Lodge also. The hour of this meeting has also been changed. Charcoal will be ready at 6:30 and the steaks will be served at 7 o'clock. Meyer Libman and Albert (Peck) Lassiter with their wives will serve as hosts.

* * * * *

The Beaufort County Scottish Rite Club

held their regular meeting Sunday, July 14, at the Washington Lodge on W. 5th St. This was a charcoal steak cook-out with each member bringing their own steaks. Supper was served at 7 P.M.

President Harmon Davis presided. Henry Jones gave the invocation.

Eleanor and Arnold Meyer were guests of their brother and sister-in-law, Bud and Hazel Dowden. The Meyers are from Atlanta, Ga. Hosts for this occasion were Ashley Leggett and Meyer Libman with their wives. Mrs. Libman surprised the group and prepared a very delicious chocolate cake and a wonderful fruit cake made with fresh fruit and coconut.

Due to the small attendance, business was dispensed with and all members present were given several names of those who were absent to contact before the next meeting which will be held at the Washington Masonic Lodge on W. 5th St., August 4. The charcoal will be ready at 6:30

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P.M. and supper will be served at 7 P.M. Albert (Peck) Lassiter and Cyril Merrick with their wives will serve as hosts. This will also be a charcoal steak cook-out.

* * * * *

Sunday, August 4, 1974 - The Beaufort County Scottish Rite Club held their regular meeting at the Washington Masonic Lodge on West 5th St. today.

This was a charcoal steak cookout with each member bringing their own steaks. Cyril Merrick and Peck Lassiter with their wives served as hosts for the occasion. President Harmon Davis presided and Julian Vann gave the invocation. President Davis welcomed those present and complimented them for coming out in the stormy weather.

A delightful fellowship hour followed the meal.

During the men's business session the secretary's report and the treasurer's report were approved. President Davis commended those men who contacted the members who were absent for the previous meeting and informed the group that through their efforts attendance was up 90% over the previous meeting.

After much discussion of discontinuing

meetings during the summer, it was decided to continue meeting all year around. Discussion of the proposed Tri-County meeting of Beaufort, Martin and Washington counties being held in Belhaven in the Fall, the club expressed full cooperation in every way for a successful event.

Due to Labor Day weekend, the September meeting will be held on Sunday, September 8th, at the Washington Lodge on West 5th St. This will be a charcoal steak cookout with each member to bring his own steak and utensils, the club will furnish everything else. Robert and Florence Mohler with Lloyd Nixon will serve as hosts.

All Scottish Ritters take notice that all meetings of the Beaufort County Scottish Rite Club are Co-Ed meetings, be sure to bring your lady.

Ashley G. Leggett

Dare Scottish Rite Club

The Dare Scottish Rite Club held a dinner-meeting 6:30 p.m., July 29, 1974 at the Dare County Shrine Club, Manteo, N. C.

Most of the food was prepared by members of the Club and their families and brought to the club, except for the Mary Brown fried chicken which was donated by Brother Wallace R. Gray.

The dinner was served by Brother Robert Wechter with a little assistance from

other members of the club. The invocation was offered up by Brother Vernon Gaskill.

After a most enjoyable meal, Vice-President Robert Wechter called the meeting to order. The minutes of the last meeting were read and approved as written. The financial report was also made at this time.

Brother Wechter related the death of President Donald H. Vance and the position he was in as Vice-president caused by the passing of Brother Vance.

A motion was made and seconded to appoint Brother Wechter President of the club for the remainder of the year 1974. Brother Wechter was unanimously elected by the usual vote.

The newly elected President Wechter suggested the club elect a Vice-President. After much discussion on this subject, Brother Elliott Curtis Daniels was elected Vice-President for the remainder of the year 1974.

The founder of the Dare Scottish Rite Club, Brother Zenith Fearing Payne was

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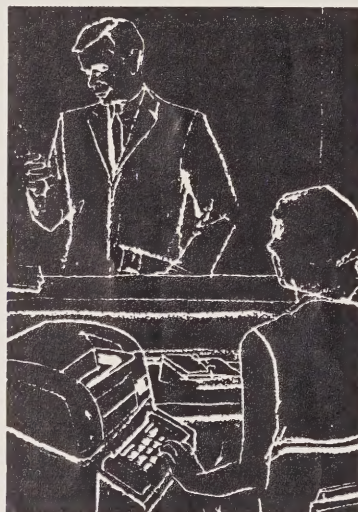
Brother Z. F. Payne brought up the subject of a project for the club to participate in. His recommendation: a project that would assist old or disabled persons that were in need of canes, crutches, walkers, wheelchairs or any other item that the club could help with. Brother Payne has unselfishly been advocating this project for a long time. President Wechter appointed Brother Payne as a committee of one to check in this matter and bring a report to the club.

There being no further business, the meeting adjourned at 8:45 p.m.

Reuben E. Payne
Secretary-Treasurer

Elizabeth City Scottish Rite Club

The members of the Elizabeth City Scottish Rite Club and their ladies enjoyed a



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shrimp and ham supper July 13th at the Masonic Temple in Elizabeth City. The occasion was honored with the attendance of several visitors from other Scottish Rite Clubs in our valley as well as a number of potential candidates for our fall reunion. The meal was delicious and enjoyed by all. The evening will long be remembered as one filled with an abundance of friendship and good Masonic fellowship.

In a note of extreme sorrow, the members of the Elizabeth City Scottish Rite Club have been deeply saddened this year with the loss, by death, of two of our most beloved brethren, Marvin B. Seymour, 32° and Cosby S. Jones, 32°.

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"What Is A Masonic Lodge?"

Our brethren will be interested in this pertinent discussion of a question that is raised so frequently, and that question is this: What are the elements that actually constitute a Masonic Lodge? The Imperial Recorder, Shrine of North America, George M. Saunders, always come forth with an excellent thought and certainly his expression here is a beautiful answer to an important question. He writes as follows:

Ask this question of a hundred Masons and you would likely get a hundred different answers, most of them containing facts. The wide variety of answers would reflect the differing views many individuals hold concerning the same thing. Such a variation is possible without conflict, because Masonry is content with presenting only the fundamental principles of honorable living, making no attempt to translate these into a credo or glossary of set rules of belief and action to which each member must subscribe. Masonry endeavors to enlighten the mind and to stimulate the conscience.

It is this broad latitude that enables men of widely differing views on many questions to meet together in harmony, to form strong friendships, to feel a genuine sense of brotherhood even while they may disagree over many things. Masonry is a powerful supporter of individuality. It teaches and encourages the personal dignity of a man possessing his own right to live and think in freedom. It insists that bondage of the mind is quite as evil and disastrous as enslavement of the physical being.

Ages of experience, having taught the man the wisdom of unity and companionship, the organization of men into groups in pursuit of similar objectives, was a natural development. That need created the earliest Masonic Lodges and it is that which holds them together now. But time through the progress it brings, constantly and insidiously works to alter, undermine or to destroy the edifices and organizations men build for their own edification or preservation. Masonry, because of its simplicity in holding only to righteous basic principles that never change, has resisted the erosion of time with great success. However, even this fraternity dare not be careless nor ever lose sight of the purpose for which it was established. For its own safety it should from time to time review those purposes and renew its faith.

Thus the query, "what is a Masonic lodge?" is always pertinent. To some the Lodge is a hall where brethren meet. To others it is the charter. Still others think of it as the several officers who direct it. Many consider it a place of relaxation, of refreshment and entertainment. Great numbers use it as a place for social gathering of friendly folk. Many see it as an instrument of certain charities. And far

too many think of it entirely as something outside of themselves, a more or less powerful organization of which they are members.

All of these views are true but none of them plumb the real depth of what a Masonic lodge really is. They are facets of the diamond but not the jewel itself. They are reflected light, not the divine fire that causes the gem to glow and sparkle. A Masonic lodge is not its physical make up or construction at all nor can it truly be found in the various functions of the organization. The soul of a lodge dwells in the hearts, minds and lives of the men who compose it. The lodge is nothing more than an organized assembly of men who in concert find they can best develop the qualities of character they desire to dominate their living.

Consider it this way: A sufficient number of men meeting in a proper hall, governed by qualified officers, is a Masonic lodge in session. When the final gavel sounds and the meeting ends we are in the habit of saying the lodge is closed. What we really mean is the "session" is closed.

The meeting is over. Now let that same group of men move to a hotel lobby or some other place. They are all there but we say it is not a lodge. True it is not a lodge room. None of the lodge furniture is there. But mark this: the lodge is there. The brothers are there and they - not the furniture are the lodge.

So far as the individual Mason is concerned the lodge is always in session. When made a Master Mason he was charged ever to walk and act as such. That takes in all times and all places. The obligation not to wrong or defraud a brother applies twenty-four hours a day. And it is just as much a violation to wrong or defraud a non-Mason as it is a Mason. There is nothing in Masonry that justifies two codes of conduct. The fact is that each individual is a lodge unto himself. Apart from organized sessions, he is Master, Wardens, and other officers all combined to regulate his life in accordance with the principles accepted. Therefore, the physical Lodge becomes a symbol of the real lodge which governs the heart, mind and deeds of all the members.

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Felix A. Fleig	3
Irvin S. Garrish	3
Cicero F. Lewis	3
Lloyd Nixon	3
Clyde U. Page	3
Thomas R. Young	3
C. W. Baird	2
Hugh E. Best, Jr.	2
William L. Harris	2
Marvin L. Kornegay	2
Joseph F. Krape	2
C. L. Lamm, Jr.	2
Gordon E. Lee	2
James C. Mills	2
Clarence L. Overby	2
Z. F. Payne	2
Eddie W. Paul, Jr.	2
N. R. Sanders	2
M. Lester Spruill	2
Jesse C. Vail	2
Dallas R. Willis	2
C. L. Willoughby	2
David Allen	1
Robert E. Andrews	1
W. L. Alsup	1
John H. Baker	1
Hal S. Banks	1
Willis R. Barbour	1
James M. Barwick	1
M. C. Batten	1
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Bruce Cannon	1
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Robert V. Dawson	1
Joseph C. Dryden	1
Edward R. Edwards	1
Ballard S. Gay	1
Delma C. Gray	1
L. W. Hagood	1
Bud Hibbs	1
L. O. Holmes	1
Donald C. House	1

Candidates By Counties For The Preceding Five Reunions

County	Fall 1971	Spring 1972	Fall 1972	Spring 1973	Fall 1973	Spring 1974
Beaufort	4	4	1		3	5
Bertie						1
Camden			2		1	1
Carteret	20	6	17	14	11	26
Chowan	2	1				
Craven	15	21	30	28	17	17
(Havelock)	5	2	8	9	8	4
Cumberland	14	8	10	11	8	13
Currituck	1	3		2		
Dare	1	3		2	8	6
Edgecombe				3	1	8
Edgecombe-Nash	3	12	16	7	5	4
Franklin					1	
Gates					1	1
Greene	1	1	1			
Halifax	8	2	2	7	8	7
Harnett					1	
Hertford	5	10	9	7	14	4
Hyde	2	1	2	3	2	7
Jones	1	2		2	1	2
Lenoir	4	12	7	5	4	11
Martin	4	5	7	2	1	2
Nash	1	2	7	2	1	3
Northampton	2	2	1	5	6	4
Duplin					1	
Onslow	28	22	26	16	20	26
Pamlico	3	2	1	1	3	2
Guantanamo Bay	3	4	2	3	2	1
Pasquotank	2	4	3	7	4	8
Perquimans	1			1	3	
Pitt	6	9	7	4	11	4
Johnston					2	
Wake						
Warren	2			1		2
Washington	1					1
Wilson	5	2	4		8	
State of Md.					2	
	144	140	163	142	158	170

E. B. Hudgins	1	William M. Swindell	1
James W. Icenhour	1	Billy J. Taylor	1
Barry W. Jones	1	Samuel Taylor	1
James F. King, Jr.	1	John B. Tomlinson	1
Robert W. Lawrence	1	William H. Watson	1
Thomas W. McCree	1	Otis O. Whaley	1
Bruce Morris	1	Harry Willis	1
Lewis M. Muldrow	1	Sigma V. Willis	1
Clarence J. Overs	1	Earl Yates	1
Walter D. Perry	1	Unassigned	31
Harold R. Phelps	1		
E. B. Riggs	1		
G. E. Roberts	1		
John A. Scurlock	1		
Robert E. Sheffield	1		
Mather H. Slaughter	1		
David C. Smith	1		
J. L. Smith	1		
Raymond B. Smith	1		
W. M. Smith	1		
H. Frank Spain	1		
Robert C. Spivey	1		
Robert Eugene Stewart	1		
		TOTAL	170

The above list is compiled by the names entered on the line of the petition which reads "Petition Secured By". If the line is blank, the petition is listed as "Unassigned".

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Ashley G. Leggett, 32° Publicity
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Rt. 2, Edenton, N. C. 27932
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Reuben E. Payne, 32° Secretary-Treasurer
Manteo, N. C. 27954

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Marshallberg, N. C. 28553
Bert Conner, Jr., 32° Secretary-Treasurer
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Rt. 2, Box 822, Elizabeth City, N. C. 27909

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Rt. 1, Box 297, Kinston, N. C. 28501
William Butler, 14° Scribe
Box 152, Grifton, N. C. 28530
Col. M. C. Batten, 32° Chaplain
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James L. Smith, 32° Treasurer
112 Bryant St., Havelock, N. C. 28532
Mark D. Stamps, 32° K.C.C.H. Secretary
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Russell V. Willis, 32°, New Bern, N. C.
Shearod H. Crumpler, 32°, Roanoke Rapids, N. C.
Joseph A. Mizell, 32°, High Point, N. C.
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Cosby S. Jones, 32°, Elizabeth City, N. C.
Benjamin F. Lamm, 32°, Arapahoe, N. C.
J. Dyas Reaves, 32°, Fort Smith, Ark.

Date of Death

May 20, 1974
June 19, 1974
June 22, 1974
June 22, 1974
May 5, 1974
June 2, 1974
June 27, 1974
June 14, 1974
June 19, 1974
July 23, 1974
July 27, 1974
July 29, 1974
August 2, 1974
August 23, 1974
July 29, 1974

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